xnic. And here do we, first of all, m&ke a discovery of a certain fdrm of Atheism, never before taken notice of by any modern writers, which we call the Hylozoic: which, notwithstanding, though it were long since started by Strato, in way of opposition to the Democritic and Epicurean hypothesis, yet because it afterwards slept in perfect silence and oblivion, should have been here*'by us passed by silently, had we not had Certain knowledge of its being of late awakened ^and revived by some, who were so sagacious, as plainly to perceive, that the Atomic form could never do their business, nor prove defensible, and therefore would attempt to carry on this cause of Atheism, in quite a different way, by the life and perception of matter; as also that this, in all probability, would, ere long, publicly appear upon tile stage, though not bare-faced, but under a dis-*guise. Which Atheistic hypothesis is partly confuted by us, in the close of this chapter, [N]and partly in the fifth.

In the next place, it being certain, that there •had been other philosophic Atheists in the world before those Atomics, Epicurus and Demo^ri-tos; we declare, out of Plato and Aristotle, what •that most ancient Atheistic hypothesis was 5 namely; the education of all things, even life and understanding itself, out of matter, in the way of qualities, or as the passions and affections thereof, generable and corruptible* Which form of Atheism is styled'by us, not only Hylopathian, but also Anaximandrian ; however, we grant some probability of that opinion, that Anaximander held an Homceomery of qualified atoms, as Anaxagoras afterwards did; the difference between them